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without a dissenting voice. Every single member of the Commission argued for pooling (under certain restrictions) and every member of the Commission failed to recommend it, or failed to dissent from a report ignoring it. Until some explanation of this apparent discrepancy has been offered, the value of any recommendation upon this subject of Transportation by the Industrial Commission must be largely impaired.

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*Un Siècle. Mouvement du Monde de 1800 à 1900.* Publié par les soins d'un comité sous la présidence de MONSEIGNEUR PÉCHENARD. Pp. xxvi, 914. Paris: H. Oudin, 1901.

Among the numerous volumes which have recently been published, giving an account of the achievements of the century just terminated, an interesting compendium has been prepared by a group of over thirty eminent French Catholic scholars, under the supervision of the rector of the Catholic University of Paris. It would be difficult to discover an important aspect of the past century which does not find treatment in the nine hundred pages of this large volume. The "preamble" is from the pen of the Viscount de Vogué, and the "conclusion" is written by the Archbishop of Paris. Indeed, the philosophic depth and breadth of the preamble and the conclusion make these parts of the volume perhaps the most valuable of its contents. The preamble, judicious and admirably written, points out as the characteristics of the nineteenth century, "the prodigious advance of scientific knowledge, in its application to the subjugation of natural forces, to the unification of the globe, and to the transformations of social life." "In the last analysis, the great deeds of our period and all those which they will engender, had their origin in the cabinet of the savant, the laboratory of the naturalist, and the explorations of the geographer."

Whether all this progress has added to the happiness of mankind, M. de Vogué declares is an insoluble problem. If instruction has undoubtedly spread, it is nevertheless extremely doubtful whether we are more moral than our ancestors of a century ago. The end of the nineteenth century offers, along many lines, a strange contrast to the end of its predecessor. The French citizen of 1789 had dreamed of the fusion of the whole human species in liberty, fraternity and concord—a universal republic in which emancipated citizens, governed by reason alone, should know neither masters nor frontiers. To-day, the spirit of nationality is the distinctive mark of history, uniting the various elements of the nations into a whole, but separating the

nations sharply from one another. The liberty of 1789 has become national independence, while the equality then dreamed of has become a new feudalism, like unto mediæval feudalism in all save that it is based on differences of wealth. The contrast is no less strange in the world of ideas. The spirit of the Revolution was idealistic, sometimes even chimerical, but always seductive and respectable. Metaphysical concepts presided over the destruction of the old world and the creation of the new; pure reason was sovereign and made little of reality and experience; destruction and reconstruction were carried on with a kind of lyric enthusiasm. Now, however, the spirit of realism, of positivism, holds absolute sway, and practical genius has been substituted for the idealistic phantasy of our forefathers.

Despite the prudent experimental advances of modern science, M. de Vogué maintains that its results singularly coincide with the intuitive results of mediæval thought. The conclusions of modern science are daily bringing us nearer to traditional truths, when they do not expressly confirm them. The positivistic sociologist, the physiologist and all impartial observers of nature and life, after a long circuitous voyage, are returning to the places from which they set out. The philosophers speak of determinism. Yet when we urge them to go to the depths of the problem, they give solutions which remind us of the old principles of causality and efficient causes; one seems to be listening to the casuists of the sixteenth century or the Jansenists of Port Royal discussing grace and predestination. Change the terminology, and much that appears new and even revolutionary has already been said a few hundred years ago.

The articles in the body of the volume which are most apt to interest the sociologist, economist or political scientist, are those on Nationalities, Legislation, the Partition of the World, War, Industry and Commerce, the Social Question, Ecclesiastical Charity, and Education. For M. Etienne Lamy, author of the article on Nationalities, the "national aspirations of Cuba served as a pretext for the cupidity of the United States." And for M. Henri Joly, the future welfare of the United States depends on the progress the Catholic Church will make in this country. "Will," this author inquires with an anxiety which may give us some clue to the concern he must feel concerning his own country, "will the Catholic Church gain enough adherents to restore the moral forces of the nation? The family has need of it; for it is being undermined by divorce and sterility, two ulcers which spread and envenom one another."

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